

THE LIBERATOR:
PUBLISHED EVERY FRIDAY,
AT THE ANTI-SLAVERY OFFICE, NO. 25 CORNHILL.

Cornhill
Slavery Hymn
just from the
the Free—A
and prose. Pub-
the Massachusetts
Chapel,
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Sept. 18. Price
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Oliver Johnson, General Agent:
To whom all remittances are to be made, and
all letters addressed, relating to the pecuniary concerns
of the paper.
17. \$25 per annum, payable in ad-
vance, or \$3.00 at the expiration of six months.
18. Letters and communications must be POST PAID.
19. ADVERTISEMENTS making less than a square will
be inserted three times for 75cts.; one square for \$1.00.
20. NOTE.—Mr. Isaac Knapp, the late publisher,
having transferred his interest in the subscription-list
to Mr. Garrison, for two years from the end of Jan-
uary, 1840, the pecuniary concerns of the Liberator
will now under the direction of a committee of com-
mittee, consisting of the following gentlemen: FRAN-
CIS JACKSON, SAMUEL PHILBRICK, ELIAS GRAY LONG-
SON, EDWARD QUINN, WILLIAM BASSETT.

WM. LLOYD GARRISON, Editor.

VOL. X.—NO. 52.

COMMUNICATIONS.

To the Editor of the Liberator:

DEAR SIR.—The following letter on the sin of slavery was forwarded by the stage-driver to the care of the Post-Master of Mattapoisett, on the 17th ult., but not having received any response, I have concluded to forward it to you for publication, if you should deem it worthy of an insertion, hoping that some other person of kindred views with Dr. Robbins on slavery will favor me with a reply, should he fail from any cause to respond. With simply a little enlargement of the illustration of "cannibal rights," the letter is an exact copy of the one forwarded.

C. SIMMONS.

Letter on Slavery.

To Dr. Robbins, of Mattapoisett, (Rochester, Mass.)
WAREHAM, Nov. 6, 1840.

Dr. THOMAS ROBBINS:

Reverend and Dear Sir.—During the late meeting of the Old Colony Association, I had not much opportunity to attempt an answer to your question to me—

What scripture authority have the abolitionists for alleging that slavery is intrinsically sinful?

I will, therefore, now give you my views more at length. I conclude your question was intended to refer in particular to "American slavery," which I understand to be, the *subjecting and holding a portion of our race to the condition of chattels*—

I. I take this to be a violation of those divine precepts which assert an *equality of human rights*—and, consequently, an invasion of the *essential rights and privileges of our neighbor*. An apostle says, *Act 17. 25.* "He hath given to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth." Since we are all formed "of one blood,"—the common stock, I conclude the "life, breath, and all things" here alleged to be given "to all" involves certain common rights and privileges, which our heavenly Father has kindly and freely conferred upon our race. I conclude it will be admitted by all, that *God has given certain common rights and privileges to mankind, which are made the ground of certain mutual duties.* I will mention a few of these, which appear to me to be the common rights and privileges of man.

I conclude that one is, liberty to do right always, and to enjoy the consequences which God has connected with obedience to his law. Since Christ has commanded us to "be perfect, as we our Father in heaven is perfect," he has doubtless guaranteed to all men the right of perfect obedience to God, and also the rich and glorious consequences connected with such obedience, as far as it shall be rendered.

I take it that another common right of mankind is liberty to worship God according to the dictates of conscience. This seems to me to be guaranteed in such precepts as:—*Holding fast and a good conscience.*—"Why is my liberty judged of another man's conscience?"—And herein do I exercise myself, to have always a conscience void of offence toward God, and toward man? "If we have not perfect liberty to obey all the divine requirements; to worship God in the beauty of holiness, according to the dictates of conscience; and to inherit the glorious reward which God has do any thing?"

I conclude we have a common right to examine the evidence of revealed truth, and freely exercise private judgment in respect of duty, and especially to such precepts as these:—*Prove all things; hold fast that which is good.*—Search the scriptures:—*Why even of yourselves judge ye not what is right?*—Believe not every spirit, but try the spirits.

It seems to me that we have a common right to point out and reprove each other's errors, faults, and vices, agreeably to the following precepts:—*Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him?*—Then that sin, rebuke before all, that others also may fear!

We appear to have a common right, to withhold fellowship from evil doers, agreeably to the direction:—*Have no fellowship with the unfruitful works of darkness, but rather expose them.* What can be more evident than the common right to make free expressions of strong disapprobation and abhorrence towards moral evil, and evil doers, according to the example and precepts of Christ, and the dictates of conscience?

Another common right of mankind seems to be, to seek and acquire knowledge and wisdom, and to lay up a rich store of mental treasure, agreeably to the following precepts:—*Wisdom is the principal thing; therefore get wisdom; and with wisdom get understanding.*—Take up hold of instruction, and grow understanding.—*Take up hold of instruction, and grow understanding.*—And herein do I command you, to the following precept:—*Having them gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, teaching; or he that exhorteth, on exhortation.*—The manifestation of the Spirit is given to every man to profit with!—*Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another.*—*Exhort one another daily.*—The eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary. Do not these and other divine precepts fully guarantee the liberty to employ whatever gifts and talents we may have in the instruction, warning and edification of others, as we can find opportunities, and the glorious rewards connected with it, as far as any is guaranteed by so doing, in turning others to righteousness?

It seems very evident that we have a common right to enjoy the fruits of our own labor, and agreeably to the precept:—*It is good and comely for one to eat and to drink, and to enjoy the good of all the earth; and let him under the sun all the days of his life.*—My people were destroyed for lack of knowledge; and I pray that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent.

Can we conceive any right better guaranteed to mankind, than liberty to acquire this mental treasure, which is free?

Equally evident appears to be the right of mankind to exercise the gifts, and to employ the talents which God has given us, in the instruction, warning, and edification of others, agreeably to the precept:—*Having them gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, teaching; or he that exhorteth, on exhortation.*—The manifestation of the Spirit is given to every man to profit with!—*Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another.*—*Exhort one another daily.*—The eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary. Do not these and other divine precepts fully guarantee the liberty to employ whatever gifts and talents we may have in the instruction, warning and edification of others, as we can find opportunities, and the glorious rewards connected with it, as far as any is guaranteed by so doing, in turning others to righteousness?

These passages appear to require us to love and regard the interests and happiness of each of our brethren of the human family within our knowledge, as if they were our own—to be as desirous of their promotion as of our own—and to be willing to have our interests sacrificed, as those of our neighbor. There is a foundation for this mutual love, good will and sympathy in that noblest gift of God!—*the capacity for universal benevolence and enjoyment.* That slavery tramples this class of precepts under foot, seems evident to me from this plain fact. *No slaveholder, or apologist for slavery, is willing to exchange places with the slaves.* Should the tables be turned, and the slaves be masters, and each master be compelled to slavery, they would be loud in their complaints. They would by no means cheerfully submit to such an invasion of their common rights and privileges, for a single week, much less from generation to generation, until slavery should degrade them and their offspring to the level of American slaves.

Slavery appears to me obnoxious to the divine prohibitions and threatenings against cruelty, oppression, overreaching and grinding the face of the poor. We read, *Deut. 24. 11.* "Thou shalt not defraud thy neighbor, neither rob him." *Prov. 21. 7.* "The robbery of the wicked shall destroy them; because they refuse to do judgment." These and other divine prohibitions of theft, robbery, and man-stealing, seem to me to apply in all their force to slavery, which originated in kidnapping, and robs many of life; and forcibly takes away the dearest common rights and privileges of humanity. Hence,

3. I view slavery to be a violation of those divine precepts which require justice between man and man. We read, *Col. 4. 1.* "Masters, give unto your servants which is that just and equal; knowing that ye also have a Master in heaven." *1 Tim. 6. 8.* "What doth the Lord thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" *James 5. 4.* "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, cieh; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." *1 Cor. 22. 13.* "We unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work."—*Love justice under the sun, for that is thy portion in this life, and in thy labor which thou takest under the sun.*—It is not good that man should be alone?

It seems also evident that parents have an equal common right to train up their children for usefulness and happiness, since we read:—*And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.*—And these words which I command thee this day shall be in thy heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up:—*Ye shall command your children to observe to do all the words of this law.*

To the above, I will only add the right of personal freedom, as being involved in all the above rights and privileges, and which seems to be guaranteed in the precepts:—*Go ye into all the world, and*



OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY,

DECEMBER 25, 1840.

AGENTS.

MAINE.—Jas. Clarke, Bangor;—Edward Southwick, Augusta;—A. Soule, Bath.

NEW-HAMPSHIRE.—David Smith, Plymouth;—N. P. Rogers, Concord;—William Wilbur, Dover.

VERMONT.—John Bent, Woodstock;—Rowland T. Robinson, North Ferrisburg.

MASSACHUSETTS.—Wm. E. Kimball, Taunton;—Moses Emery, West Newbury;—C. Whipple, Newburyport;—Isaac Stearns, Mansfield;—Luther Boutell, Groton;—B. F. Newhall, Sudbury; W. S. Wilder, Fitchburg;—W. Everett, Princeton;—J. Church, Springfield;—W. & J. T. French, Wrentham;—J. C. Durley, Dudley;—Daniel G. Holmes, Lowell;—Josiah V. Marshall, Dorchester and vicinity;—Richard C. French, Fall River;—Wm. Henderson, Hanover;—Wm. Cartwright, Andover Mills;—Isaac Austin, Nantucket;—Elias Richards, Weymouth;—Edward Earle, Worcester;—Wm. C. Stone, Waterbury;—A. Bearse, Centreville;—Israel Perkins, Lynn;—Elijah Bear, Tannont;—N. A. Borden, New-Bedford;—Alvan Ward, Ashburnham;—Sam'l. Rice, Northborough.—[For a continuation of this list, see the last page, last column.]

OLIVER JOHNSON, Printer.

WHOLE NO. 511.

conferred by the laws of man at least, if not by the law of God?

The above is a very candid and ingenuous admission, and a very honest and intelligent statement of what slavery is and must be in principle and practice, and affords materials for much comment. But I have quoted the Carolina judge, simply to illustrate the nature of slavery. And when viewed in connection with the common rights and privileges which God has granted our race, it is easy to see that slavery is exceeding sinful. In all its forms it now prevails in the American slave States, it is a *flagrant outrage upon the divine prerogatives; a palpable transgression of the divine law; and a most cruel and barbarous invasion of human rights.* I will first notice its invasion of human rights.

Slavery pretences to give supreme law to the slave, and in so doing, takes away the right of slaves to walk in the commandments and ordinances of God, and to exercise the right of conscience. It divests their right freely to examine the evidence of set aside, and to act accordingly. It forbids the right of the bondmen to point out and expose the errors and vices of their master, and others; to use the necessary means to obtain a redress of grievances. It forbids them to make any expressions of disapprobation and abhorrence towards the greatest sins and vices. It takes away their right to seek and acquire knowledge and wisdom, and dooms them to live without knowledge, though true knowledge is the divinely appointed means of grace and salvation. It forbids the right of the bondmen to cultivate their gifts, and employ their talents in the instruction, warning, and edification of others, as laborers together with God. It subverts their right to possess and enjoy the fruits of their own industry. So says Judge Ruffin. "The slave is doomed in his person, and his posterity, to live without the capacity to make any thing his own, and to toil that another may reap the fruits." Very honestly expressed.

"Slaves shall be deemed, sold, taken, repudiated and adjudged in law, to be chattels personal to all intents, constructions, and purposes whatsoever." Absolute despotism needs not a more comprehensive power than that which is here conferred.

In addition to the above testimony of God, and testimony of distinguished men against slavery, I enclose a pamphlet entitled "American Slavery as it is," that you may at your leisure examine the testimony of slaveholders themselves, to the shocking cruelties and horrid abominations of their own darling "Domestic institution," as they have spread them out in the pages of their own mouths. In this pamphlet, you will find the *color of the bondmen—against the condition and mental service of the bondmen, and the race to which they belong—a prejudice which holds them in great contempt, degradation and misery.*

5. Slavery seems to me a violation of that class of divine precepts which require that slavery is inherently and intrinsically sinful, or a *medium in se*, as I have time to write, and perhaps as far as I will have time to read. These arguments led me to conclude some years since, that the abolitionists are right in alleging that American slavery is a system of good and outrage—*infinitely sinful*—and, consequently, that it ought to be immediately abolished.

And I have noticed that others—enamored of the *color* of the bondmen—*argue the condition and mental service of the bondmen, and the race to which they belong—a prejudice which holds them in great contempt, degradation and misery.*

6. Slavery is an outrage upon the prerogatives of Jehovah. It assumes his absolute, inherent right of property in his creatures, and places them under the supreme jurisdiction of a tyrant. God says, "All souls are mine." And as our Creator and Preserver, he has an undivided and complete right to all their services: for the *color* of the bondmen is a *medium of mankind*; which God has freely given to them, and which are the basis of human knowledge, holiness, order, usefulness and happiness, find a common grave in slavery. Is not this a sin against our neighbor—against humanity—of the first magnitude?

Bolton says, "Slavery is an infringement of all law."

In reference to your complaint against the abolitionists, that they presume to call some of the leading members of your (Old Colony) Association "pro-slavery ministers," I shall say but little, as I have no wish to offend any of my own countrymen.

GO. EVERETT, in his inaugural address before the Massachusetts Legislature, Jan 1836, says, "In this State, and in several of our sister States, slavery has long been held in public estimation as an evil of the *first magnitude*."

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JOHN JAY, of revolutionary memory, in his address before the Convention of New-York, called Dec. 17, 1776, to adopt a State Constitution, says, "We have the highest reason to believe that the Almighty will not suffer slavery and the gospel to go hand in hand. It cannot be."

Burke says, "Slavery is a state so improper, so degrading, so ruinous to the feelings and capacities of human nature, that it ought not to be suffered to exist."

Dr. J. M. JONES says, "No man is by nature the property of another. The rights of nature must be some way forfeited, before they can be justly taken away."

Montesquieu says, "It is impossible that we should suppose the slaves to be men; because if they are men, it would begin to be believed that we are not Christians"—[a prophecy now fulfilled.]

Jefferson, in his notes on Virginia, says, "What an incomprehensible machine is man! who can endure foul, famine, stripes, imprisonment and death itself, in the pursuit of his own interest; and who can be led into the commission of all the most abominable crimes, without being sensible of the wrongs of others."

2. I take slavery to be a plain violation of those divine statutes which are the *charter of these rights and privileges*—*the true and evident tendency of slavery to subject them to the power of the master.* I take the *scripture* of *James 2. 13.* "Ye shall have judgment without mercy, that they which have shamed me, may be shamed also."

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THE LIBERATOR.

BOSTON:

FRIDAY MORNING, DEC. 23, 1840.

Trans-Atlantic Intelligence.

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EPH STURGE.

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POETRY.

From the Irish Penny Journal.
THE WORLD'S CHANGES.
"Cantorini Fleming wrote merely, Time."
D'ISRAELI, THE YOUNGER.

The solemn Shadow that bears in his hands
The conqueror's scythe and the glass of sands,
Paused once in his flight where sun-rise shone
On a war-like city's towers of stone;
And he asked of a panoplied soldier near,
"How long has this fortressed city been here?"
And the man looked up, man's pride on his brow,
"The city stands here from the ages of old;
And as it was then, and as it is now,
So will it endure till the funeral knell!
Of the world be knelled,
As eternity's annals shall tell."
And after a thousand years were o'er,
The Shadow paused over the spot once more.

And vestige none of a city was there,
But lakes lay blue, and plains lay bare,
And the marshalled corn stood high and pale,
And a shepherd piped of love in a vale.
"How! 'spake the Shadow, 'can temple and tower
Thus fleet, like mists from the morning hour?'
But the shepherd shook the long locks from his brow—
The world is filled with sheep and corn;
Thou was it of old, thus is it now,
Thus too will it be while moon and sun
Rule night and morn,
For nature and life are one."

And after a thousand years were o'er,
The Shadow paused over the spot once more.

And lo! in the room of the meadow lands,
A sea foamed far over saffron sands,
And dashed in the noon-tide bright and dark;
And a fisher was casting his nets from a bark,
How marvellous the Shadow! 'Where then is the plain?

And where be the acres of golden grain?'
But the fisher dashed off the salt spray from his brow—
"The waters ever rolled the earth away,
The sea ever rolled as it rolleth now:

What habblest thou about grain and fields?
By night and day,
Man looks for what the ocean yields.'

And after a thousand years were o'er,
The Shadow paused over the spot once more.

And the ruddy rays of the eventide
Were gilding the skirts of a forest wide;
The moss of the trees looked old, so old;
And valley and hill, the ancient mound
Was robed in swan, an evergreen cloak;

And a woodman sighed as he felled an oak.
Him asked the Shadow—Rememberest thou
Any trace of a sea where wave those trees?

But the woodman laughed : said he, 'I trow,
If oaks and pines do flourish and fall,
It is not amid sea—
The earth is one forest all.'

And after a thousand years were o'er,
The Shadow paused over the spot once more.

And what saw the Shadow? a city again,
But people by pale mechanical men,
With workhouses filled, and prisons, and marts,
And faces that speak exanimate hearts.

Strange picture, and sad! was the Shadow's thought;

And turning to one of the ghastly, he sought
For a clue in words, to the when and the how

Of the ominous change he now beheld:

But the man uplifted his care-worn brow—
"Change? What was life ever but conflict and
change?

From the age of old
Hath affliction been widening its range."

Enough! said the Shadow, and passed from the spot;

At last it vanished, the beautiful youth

Of the earth, to return with no-morrow;

All changes have chequered mortality's lot,

But this is the darkest—for Knowledge and Truth

Are but golden gates to the Temple of Sorrow!

THE BIRDS IN AUTUMN.

BY MRS. SIGOURNEY.

November came on with an eye severe,
And his stormy language was hoarse to hear—
And the glittering garland of brown and red,
Which he wroth'd for awhile round the forest's head,
With sudden anger he rent away,
And all was cheerless, and bare, and grey.

Then the houseless grasshopper told his woes,
And the hummin' bird sent forth a wail for the rose;
And the spider, that weaver of cunning so deep,
Roll'd himself up like a ball to sleep;
And the cricket his merry horn laid by
On the shelf, with the pipe of the dragonfly.

Soon voices were heard at the morning prime,
Consulting of flight to a warmer clime:
"Let us go! let us go!" said the bright-winged jay—
And his spouse sang from a rocking spray,

"I am tired to death of this hum-drone tree;
I'll go—if it's only the world to see."

Then up went the thrush with a trumpet-call;
And the martens came forth from their box on the wall;

And the owl peep'd from his secret bower,
And the swallows conven'd in the old church tower;

And the council of black-birds was long and loud—
Chattering and flying from tree to cloud.

"The dahlia is dead on her bier, said they;

"And we saw the butterfly cold as clay—
Not a berry is found on the russet plains—

Not a kernel of ripened maize remains—

Every worm is hid—shall we longer stay?

To be wasted with famine? Away! away! "

But what a strange clanger on elm and oak,
From a bevy of brown-coated mocking birds broke!

The theme of each separate speaker they told,

In a shrill report with much mimicry bold,

That the eloquent orators stard their hear

Their own true echo, so wild and clear.

Then tribe after tribe with its leader fair,

Swept off thro' the fathomless depths of air—

Who marketh their course to the tropics bright?

Who nerveth their wing for its weary flight?

Who guideth their caravan's trackless way?

By the star at night, and the cloud at day?

Some spread o'er the water a daring wing;

In the isles of the southern sea to sing;

Or where the minaret towering high,

Pierces the gold of the western sky;

Or amid the harem haunts of fear,

Their lodge to build, and their nestlings rear.

The Indian fig, with its arching screen,

Welcomes them in, to its vats green;

And the breathing buds of the spicy tree,

Thrill at the burst of their revelry;

And the bulbul starts 'mid his choral clear,

Such a rushing of stranger-wings to hear.

O wild-wild wanderer! how far away!

From your rural homes in your vales ye stray!

But when they are wak'd by the touch of Spring,

We shall see you again, with your glancing wing—

Your nest 'mid our household tree to raise,

And stir our hearts in our Maker's praise.

FREE THE SLAVE!

Friends of the chain'd in spirit!
Set free our soul-bound slaves!
And a redeemed and thankful world
Shall smile upon your graves;
Age after age shall see your deeds
In useful beauty growing—
Still gathering strength to save and bless—
Like streams to ocean flowing.

SELECTIONS.

From the Practical Christian.

Communities.

A good deal has been said among our brethren, in their social interviews at various times, about the establishment of *practical Christian communities*. We have been frequently requested, of late to lay the subject before the readers of this paper, with a view to the free discussion of the general proposition and its details. We have at length concluded to comply with this repeated request, but in doing so would merely premise that the whole matter is in a mere embryo state as yet, and that little more can be done at present than to *suggest, discuss and consider*. Whether in the end any enterprise of the kind will be deemed *desirable* or *desirable practicable*, remains to be seen. We shall submit our rough sketch of a general plan for a community, and leave it to the criticism and amendment of the brethren at large. The Shakers and the Moravians have established and maintained *communities* after the model of *separated families*—neither of which should at present wholly apply to our models, though much might be selected from both *ways* of adoption. With us, at present, perfect *individuality* is a fundamental idea. We believe that by setting the individual right with his Creator, we shall set social relationship right. We therefore go for unabridged *individuality* of mind, conscience, duty and responsibility—for *divine* government over the human soul—and, of course, for as little *human* government as possible. We wish to know whether there is any such thing as man's being and doing right from the law of God written on his heart, without the aid of external bonds and restraints. We believe this is possible, and that it is every man's privilege, by the grace of God, to attain to such a state. And more than this, we believe men in the flesh will yet by thousands actually arrive at this blessed state. Hence our notions of a *practical Christian community* preclude very much of the governmental machinery employed in both the Shaker and Moravian establishments. We are not prepared to embrace the doctrine of the Shakers respecting marriage, and their plan of entire common property. The Moravians, it is true, retain marriage, preserve family integrity, and secure the individual rights of property, &c. But there is too much detail and complexity in their government. Both of these classes of Christians have a noble stand in favor of many great points of practical Christianity, as well as the Friends, Methodists and Quakers. They are lights of Christian excellence, to which we shall do well to give heed, not implicitly, as unto *perfection* itself, but judiciously, as unto lamps lit at the great light *Christ Jesus*, which yet may be excelled in some respects by a new pattern. Especially would we recommend, should our brethren ever undertake to establish a community, that some suitable persons be sent to the Shaker and Moravian establishments, for the purpose of investigating the practical operation of their respective systems—in order that nothing really good might be overlooked or rejected. We say this the more earnestly, because we have made the foregoing remarks respecting their *communities* wholly from *book knowledge*, and not actual observation, which last might perhaps render it necessary to modify our judgment in some respects. With these preliminary observations we now proceed to the business in hand.

1. *What is the great leading idea of the proposed community?* Ans. A compact neighborhood or village of practical Christians, dwelling together by families in love and peace, insuring to themselves the comforts of life by agricultural and mechanical industry, and devoting the entire residue of their intellectual, moral and physical resources to the christianization and general welfare of the human race.

2. *What is the basis on which members are to be admitted into this community?* Ans. Assent to the document known among our friends by the title *Standard of Practical Christianity*. Those who profess the principles and acknowledge the duties declared in that Standard (together, of course, with their families and dependents) are to be the inhabitants of the community, village, or neighborhood.

3. *How is a tract of land, or proper quantity of real estate, to be obtained for such an establishment?* Ans. By means of a joint stock fund, raised by subscription in definite shares, and judiciously expended in the purchase of the requisite real estate; which estate having been secured, should be afterwards partly or wholly divided among the joint proprietors, according to the value of their several subscriptions—unless all were perfectly agreed to hold that which was left.

4. *Where shall the community be located?* In the East or in the West, according to circumstances. It should be on good land capable of the highest degree of improvement at the least expense, in a healthy situation, a little retired from the bustle of the world, with a decent water privilege, and within reach of a good market for garden productions.

5. *What should be the maximum size of the community?* Ans. We think it should not comprise above one hundred and fifty families, and perhaps not so many. More good might be done by establishing new communities. Probably it would be better to plant new colonies when more than fifty families had been brought together—especially if the enterprise were attempted in any part of the country where land is not easily obtained. Unforeseen circumstances, however, would more definitely settle this question of size. The size of different communities might be various. No precise limits can now be prescribed.

6. *What sort of a constitution and government would be proper for the formation of such a community?* Ans. Something like the following, we should think, would answer the purpose; viz:

"We the undersigned, professing the principles, and acknowledging the duties declared in the document entitled, 'Standard of Practical Christianity,' do covenant with each other, and agree as follows, to hold that which was left:

1. That, by divine permission and favor, we will unite in the formation and establishment of a *practical Christian community*; to be called *THE FRATERNAL COMMUNION*.

2. That we will purchase a suitable tract of land, lay out the site of a village, and as soon as possible, settle together by families in a compact neighborhood.

3. That to this end we will create by subscription a joint stock fund, in shares of fifty dollars each.

4. That said shares shall be transferable by the holders at their pleasure, provided only that no share shall be sold out of the Communion, until the purchase thereof shall have been refused by all *within* the Communion.

5. That when the joint stock fund shall have been invested in real estate, any stockholder shall be entitled, upon demand, to have his or her just portion of the joint property, or any specified part thereof, set off to his or her exclusive possession. And that it shall forever be at the option of the stockholders, as individuals, to continue in joint proprietorship with each other, *wholly* or *in part*, or to dissolve the same by an equitable division of the common property.

6. That this Communion shall from time to time, elect such *official servants* as may be deemed necessary, all of whom shall be immediately accountable to their constituents, subject to their instructions, and removable at their pleasure.

7. That any person professing the principles, and acknowledging the duties declared in the forenamed 'Standard of Practical Christianity,' may become a member of this Communion, by subscribing this compact.

8. That any member of this Communion may be dismissed or withdrawn from the same, at any time, by declaring such *desire or purpose*, in writing.

9. That nothing herein contained shall be construed to countenance the slightest interference with the *conscience, rights, duties, and responsibilities* of any individual member.

10. That this Communion may at their pleasure amend this *compact*, or adopt any rules and regulations for the transaction of business under the same, not repugnant to its general object and spirit.

FINALLY: what important advantages may be expected from the establishment of the proposed community? Ans. Such a community would furnish a happy home to many pure-hearted Christians, who are now scattered abroad, insulated from each other, ensnared by a corrupt Church, and oppressed by the world. It would enable them to secure, with less severe toil, and more certainty, a comfortable subsistence for themselves and their family dependents. It would render it much easier for them to reform many pernicious habits of living, and to promote the true physical health and comfort of themselves and families. It would remove them from the dominion of many corrupt and demoralizing influences, to which they are now exposed. It would enable them to return to Congress at the next election, having returned him, to set up and maintain a purer religious worship, a holier ministry, a more salutary moral discipline, and altogether a better spiritual state of things. It would enable them to send forth hearted, reli-

gious, moral and philanthropic missionaries into the surrounding world, for its conversion—men and women who could not be bribed or frightened into sub-serviency to popular iniquities—and who, when weary, might return, like Noah's dove, to the window of a peaceful ark, and find repose. It would enable them more effectually to prosecute every branch of moral reform and improvement, by means of the press, of well ordered schools, and the qualification of teachers to go out and inculcate the holy principles which the people might welcome them to do, while they bring up the ignorant in the nurture and admonition of our Lord, away from those loose and corrupting influences so prevalent almost everywhere. It would enable them to establish asylum for the orphan and widow, and the outcast of men—where they might be brought into the paths of life. In fine, it would be a powerful con-centration of moral light and heat, which would make practical Christianity known, and felt by the world. It would be in the moral and religious world, what the *sun glass and steam engine* are in the natural.

The Crank Rimmer. It is stated in the Salem Gazette, that the highest iron in iron mining in the world, which is the general adoption of which would prevent the loss of hands, arms and life itself, by premature explosions, is adopted by Captain Pierce and Sturgis of the Revenue service, and is the only one used in the loading of cannon on board the cutters under their command.

Another Seizure. Brig. Tigris, of Salem, was at Ambry, Africa, Oct. 17, in charge of a prize officer of British brig Water Witch, for having a black boy on board, a native of the coast, shipped at St. Thomas, as a slave. Her cargo consisted of twenty thousand pounds of iron and some coffee. The Captain and crew were to remain on board, and the vessel was ordered to New York.

For All Glory. Since the invasion of Algiers, French upwards of ten years ago, upwards of fifty thousand French soldiers have been slain. There are about seventy thousand soldiers in that country, ten thousand of whom are in hospitals. It requires the sum of one hundred thousand dollars per week to pay and support them.

Record of Ingenuity. Mr. Burden of the Troy Iron Works, has invented an ingenious and valuable piece of machinery for compressing and giving form to the ball iron, as it comes glowing from the furnace. It is intended as a substitute for trip-hammers, and does its work instantly. The inventor sold the patent right to Scotland alone, last week, for 25,000 dollars.

We notice in the list of marriages in the Northampton Courier that of Mr. Elisha Wing, of Ashfield, to Mrs. Bathsheba Wing, of Hawley, his fourth wife, the third of whom he has lived with twenty-two months—after a courtship of twenty-days, commencing forty-eight hours after the burial of his third!—Boston Merc.

Somebody Benefited. A writer in the Salem, Mass. Gazette, says, that three mercantile houses in the city alone will, by the result of the interruption of the Canton trade, add to their cash capital at least one million dollars, besides other individuals, who will receive various amounts varying from ten thousand to thirty thousand dollars each. "It is an ill wind," &c.

The West Indies. Advices received at New Orleans from Jamaica, mention the arrival of 14 colored emigrants from the United States, being the first fruits of Mr. Barclay's mission to this country. A much larger number was expected soon. Various applications for their services have been received from respectable parties.

The Tariff and a National Bank. The Senate of Georgia, by vote of 34 to 24, have passed a series of resolutions denying the right of Congress, under the Constitution, to charter a Bank, or to impose a Tariff for the protection of domestic manufactures. Several Whigs voted in favor of the resolutions.

Another magnificent steamboat is now building in Troy, to be in commission with the Rochester on the Hudson, in the spring. She is 260 feet in length, and it is said that her engine is one of the most beautiful specimens of machinery ever constructed in the United States.

The Montreal Herald has the following under its heading of *Anti-Slavery*:

"A T. Appleton, on the 21st ult. Mrs. Francois Hoyer, a daughter, of a son in eleven months, making her the second wife of Mr. Barclay, the Anti-Slavery agent, has given birth to a son, the Anti-Slavery Token."

The Envoy from Free Hearts to the Free. Just published by the Pawtucket Juvenile Anti-Slavery Society, and for sale at the Anti-Slavery Office, 25